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OUR CONTRIBUTORS AND THEIR CONTRIBUTIONS

Shri Severine Silva, who unfortunately is no more with us is not new to our readers. His English Translation of the Latin Diary of Father Frances Xavier of Caruar appeared serially in the pages under the caption 'Yearly records of the Caruar Mission.' In the previous issue of the journal he presented to us his article in this issue on 'The Konkani Language'. The present article in this issue on 'Traces of Ancient History and Civilization in Coastal Mysore' is a lecture delivered by him at the Mythic Society. The late Shri Silva in the present article traces the topographical evidences for the antiquity of the civilization of Coastal Mysore.

Shri R. N. Gurav, a keen student of history is an Assistant Commissioner in the Revenue Department of the Government of Mysore. He took to the study of the ancient history of Karnataka as a pastime. He has in his personal collection, a number of estampages of lithic records. He has made an extensive study of the Kadambas of Goa and in the present article he surveys in detail the reign of Permāḍideva.

OURSELVES

Obituary: We regret to announce the sad demise of Shri T. Singaravelu Mudaliyar, a former President of the Society. We tender our heart-felt condolences to Dr. T. S. Jairam in the bereavement of his beloved father and pray to God to give him the strength to bear this loss.

Study Circles: Three study circles were held since the publication of our previous Journal (Vol. LIV No. 4). Sri S. Krishna Das, Founder of World Society of Man, Poona, gave a talk on the 9th of June 1965 on 'A Subjective Study of Man'. Dr. M. V. Krishna Rao, President of the Society, presided. The second of the study circles was by Shri B. S. N. Bhushan, Chairman, International Relations, Lions International and United Nations Committee, Calcutta, on the 12th of June 1965 when he delivered a lecture on 'Horānāḍu Kannaḍigara Federation'. Professor G. Venkaṭasubbaiya, President, Kannada Sahitya Parishat, presided. The third and the last of the study circles was by Acharya Rajiiv, of the Seva Dharma Mission, Varanasi, on the 20th October 1965. The subject of discussions was 'Spiritual Practices: A Must'.

New Members:

We welcome the following members :-

Sarvasris: Channabasavaswami Byadagi, V. G. Baadkar, T. R. Nagaraj, S. Nagaraj, Mahabaleswar Ganapaya Setty, R. Bhujanga Rao, V. Rama Rao, Professor G. Venkatasubbiya, Shankarananda Bharatiswamibhihi, M. Sundara Rao, Karnad Sadashiva Rao, Siddavanahalli Krishna Sharma, T. S. Mathuranathan, K. Seetharama Prabhu, H. C. K. Bhatta, V. Krishnaswami Iyengar, C. Lakshminarayana Rao, C. B. Chandrasekhar and M. P. L. Sastry, (Ordinary Members). Hajee Mir Iqbal Husain, Avinash and T. Srirangachar (Life Members).

Srimathis: M. R. Lakshamma, Navamanie (Ordinary Members). Capt. T. K. Nagambal (Life Member).

THE

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TRACTS OF ANCIENT HISTORY AND CIVILIZATION IN COASTAL MYSORE

THE LATE SEVERINE SILVA, B.A., LL.B.

Coastal Mysore includes the two districts of North and South Canara. This coast-line is included in that long West Coast of India known as *Konkan Patti*, and it stretches from Comorin to Surat. The origin of this word '*Konkan*' is shrouded in mystery. Certain suggestions can be made for an approach to this problem. The Āryan language, Sanskrit, traces it to two Sanskrit words *Ko* and *Anka* meaning on the lap of the sea. From the legend of Paraśurāma this suggestion that it is a reclaimed land lends support to this view.

But the proper approach lies probably through the Dravidian languages and not the Āryan. The ancient Tamil Saṅgam literature called the Western Coast strip as *Kol Kannam* meaning No Man's land where anybody could come and settle. In fact, the coastal strip being a reclaimed land people from all directions came and settled in it. Toponomists argue that the two words transformed themselves into *Konkan*.

There are many other views put forth by different scholars to interpret the meaning of this word. But they are not up to the mark. Whatever it is I believe a true toponomical meaning has not yet been arrived at. It is certainly a land which is reclaimed from the sea. Sea shells are traced in many places at the

bottom of the Sahyādri ranges of mountains. I have myself traced them both at Karwar at the foot of the Ghats and at Arbail, a place about forty-five miles from the sea shore by crow-fly. The existence of these shells at all these places show that the sea extended to these places in ancient times and that since then the land between the sea and the ghats has been reclaimed.

The story of this reclamation is great and vast. There are many legends connected with it. Vast embankments known as *bands* were put up and to perpetuate their duration without being washed off a deity known as *Kodi bir* was installed on them. This term *Kodi bir* illustrates both Tulu and Jain cultures. *Kodi* is a Tulu word meaning end and *Bir* is a Jain term *Vir* meaning God. So *Kodi Bir* is only God at the end. This God was propitiated annually by sacrificing fowls, goats, etc. Even human sacrifice is said to have been prevalent. There is one place in Kumta known as Manikatte where a young Havik boy was believed to have been taken to the *band* and sacrificed. Even lonely pedestrians were caught and offered as sacrifice.

These embankments were thus preserved at great cost and this reclaimed strip was known as *Konkanpatti*. From this it is probable that the Tamil name *Kol Kannam* is more probable. It was a No Man's land corresponding to *Roman Rex Nullius*. Anybody who settled here became the owner of the land on which he settled.

As population increased on this reclaimed land the whole coastal region was divided into seven cultural regions and was known as *Sapta Konkan*. These seven divisions ultimately restricted themselves to four *viz.*, Kerala, Tuḷuva, Haiva and Konkaṇa. Coastal Mysore is concerned with the last three. Tuḷuva is the present South Kanara, Haiva is that part of North Canara which comprises of the coastal Talukas of Bhatkal, Honavar, Kumta and Ankola. North of Ankola is Konkan. Kerala, Tuḷuva and Haiva are collectively known as *Keralapatti*, and North of Kerala patti is *Konkanpatti*.

The historical date about this reclamation cannot be ascertained definitely. But it was ancient. And the people who settled in it deserve a mention. First let us look at the different cultures that came into this reclaimed land.

First and foremost is the importation of the Mother Right culture from the Eastern Mediterranean regions. It may be a surprise that is sprung upon us that the Mother Right culture of both Kerala and Tuḷuva is an import from the Western Mediterranean regions. It came *via* the coast of Africa into Ceylon and from there as Sir Henry Maine thinks came northward into Kerala. It is known in Kerala as *Maramakkatāyam.* From Kerala it spread northward into Tuḷuva and here it became known as *Aḷiyasantānakaṭṭu.* Both terms are practically the same. The one is in Malayali and the other is in Kannaḍa. And if we Tuḷuvise the Kannaḍa both are the same for in Tuḷu the son-in-law is called *marmaya.* In principle also they are practically the same.

Aḷiyasantāna is mainly a non-brahmin law and it guides practically all non-brahmin communities. The Billawas, the Bunta *alias* Nādarrs and Mogeyars are the principle communities that are subject to this law in Tuḷuva.

From Tuḷuva it gradually spread into Haiva. Near Karwar there is still a place named Mogear Wada. Mogeyars must have extended upto this tract. In fact the present community of fishermen known as *Harkantras* are only the remnants of the old Mogeyars.

Later, other Mother Right communities gradually spread northward into Haiva. Prominent among these still persisting in Mother Right culture in this region are the Nādores and the Agers.

Agriculture is their main profession and as is evinced at the *Annual Baṇḍi* festival at Ankola, rice is offered to invoke the blessings on the new crop to the goddess known as *Bhoomi Tāi* or Mother Earth. The administration of law is characterized by that great codification known as *Bhūtāla Pāṇḍya Kaṭṭu.* From the language and some peculiar words the probable

date of this codification may be put down between twelfth and fourteenth century A.D. It may be noted here that the name *Bhūtāla Pāṇḍya* is not a historical name. *Bhūtāl* is only *Bhūmi Tāi* (Mother Earth) and Pāṇḍya is a Tamil word meaning chieftain.

From the north of India drifted along the West Coast the Āryan Patrilineal culture. Commencing from the ancient Buddhists and Jains and later the Sāraswats the northern tract of *Konkanpaṭṭi* is bristling with patrilineal culture. The Sāraswats drifted out of their ancient home, *Saraswat Maṇḍal*, on the banks of the extinct Sārasvatī between 300 and 200 B.C. owing to a continual famine for twelve years. They went in all directions up to Bengal on one side and down to Goa on the other besides going in other directions. War and conquests are their main professions and Dasara is their national festival, in honour of the great deity Durgā to which the offering of human sacrifice was common.

From the East came that ancient totemistic culture and this settled along the *Konkanpaṭṭi* strip. The *Hālakki Vakkal* community of Haiva is the greatest representative in Haiva in this ancient culture. The totemistic ritual centres round the cultivation of rāgi in Kumris and dedicated to the great God Hishna Devaru in their great national festival the Shigma.

Besides these ancient cultures, different other communities also came and settled in this *Kol Kannam*. The chief among them are the Brahmins of the Deccan. Those who came from Tamilnad are the Nambūdris of Kerala, from Central Deccan came the Tuḷu Brahmins of Tuḷuva and the Haviks of Haiva. We need not dilate upon this immigration because it directly does not pertain to the subject.

The tract in which all these cultures are found is clearly marked. In North Canara District is the dividing line which is the river Gangavāli. To the south of this river is the Mother Right culture, to its north is patriliny and along the eastern border is totemism. This is a unique point, found nowhere else

in India where all the three ancient cultures meet and Dr. Francis Buchanan rightly says that the Gangāvali divides Haiva from Konkan.

The next point is the date when these cultures came to this tract. It has been definitely ascertained that the Mother Right culture from the Eastern Mediterranean region reached Rome about 600 B.C. *i.e.* during the time of Sulla. Says Otto Kiefer: "Another religion introduced to Rome from the east was that of Isis. According to Preller, Isis was the female goddess of crops and cultivation in Egypt as Osiris-Serapis was the main fertility god of the country. She was therefore by origin a real Egyptian national deity like her male partner Osiris. But through time her functions were widely extended. She became the patroness of journeys by sea and the founder of laws and legislation. She says of herself in a hymn found in the island of Andros: "I first imparted to man the courage to sail over the sea; I lent them with power to administer the law; and I gave women to men, the beginning of procreation". Bachofen says with much truth: "We should observe that the principle of law giving is connected with the maternal principle which gives fertility and protects sea voyages. The same mother who brings together man and woman and brings their offspring to fruition in the tenth month also found the law. Fertility and law are part of the essence of Motherhood; they are a principle imminent in matter. The mother brings an expression of the highest justice dividing everything among her children with loving impartiality. It is quite certain that the worship of Isis was introduced to Rome by way of Lower Italy about the time of Sulla". (Otto Kiefer: *Sexual life in ancient Rome*, pp: 127-128.)

If it is so, it must have drifted southwards about the same time a little later. Possibly by the fourth century B.C. Kerala and Tuḷuva were substantially populated by Mother Right communities.

The patrilineal culture is evidently the Āryan culture that was ushered into India about 1200 B.C. It was about this time that General Indra smashed the ancient civilization of

Mohenjodaro and led the Āryans throughout Hindustan. After their consolidation in Hindustan, various causes were responsible for their dispersal. Possibly about the fifth or fourth century B.C. both the Buddhists and Jains infiltrated through the coast and settled along *Konkanpaṭṭi*. They were followed by others chiefly Sāraswats from the Sarasvatī valley.

Now the question is: What is the evidence that these cultures have come from other and distant tracts and settled in *Konkan paṭṭi*. To prove this we have no direct documentary evidence. Inscriptions also are not there. But an attempt is made to trace the places from where these people came and settled in *Konkanpaṭṭi*.

First great reliance is placed on a study of Toponymy. "Toponymy" as that prince of toponymists Dr. Egli says, "is a phase of Onomotology". Though rivers and lakes, impenetrable forest and impassable marsh have disappeared, the very ocean has receded and left beaches and bays miles inland and nothing remains to determine the period of such mutation, but the local names, phylological fossils are as stable as the rocks and as enduring. Toponymy is the surest guide to trace both migrations and emigrations.

Applying this test to coastal Mysore, let us see what place names we get in both the Canaras to prove this statement. A few place names are selected. And they are Kalyanpur, Karambali, Ankola, Talegaon, Verne, Yellapur, Hosad and Baad. All these are found in the two Canaras of Coastal Mysore. Let us see where they come from and by what routes.

The name Kalyanpur is found near Delhi. There is a Kalyanpur in Behar. There is Kalyan near Bombay and the same name is found in South Canara. Another place name is Verne. In Sāraswat Maṇḍala on the banks of the extinct Sarasvatī there is a village known as Varanwada and its equivalent is Verne in Goa.

The name Karambali is difficult of interpretation. We need not go into it for the purposes of this study. But this place name is found along a certain route. It is found in Bengal, Thana

district, Supa Taluka of Canara, Goa and near Khanapur. The place name Ankola is found in Pancha Mahals, Ankola in Berar, Ankola in Broach district, Ankola in Baroda, Ankola in Ahmedabad, and Ankola in Canara District. (Note: Is it *Akavalya grama* of Sāraswat Maṇḍala?) Talegaon is found near Poona. There is a Talegaon in Goa and a Talegaon in Halyal Taluka of Canara district.

Lastly the two river names Kāli and Gangāvali evidently take us to Northern India. Gangāvali is the sacred north Indian river and Kāli is a river that flows from the Ganges near Delhi. Gangāvali runs through Ankola Taluka and Kāli runs through the northern tracts of Karwar Taluka. These are ancient names and should have been brought by ancient immigrants like Jains and Buddhists.

All these place and river names are from north India. They come along the coast in *Konkanpaṭṭi*. This is therefore the migration of the patrilineal Koṅkaṇi culture.

The place name Yellapur is found in Haveri Taluka, in Ranebennur Taluka, in Dharwar Taluka near Dharwar and in Canara district. This is evidently an immigration into Canara from the eastern tracts. This is the totemistic culture of the *Kāre Vakkals* that comes from the Deccan proper into the North Canara District.

Now coming from the south we find two place names Hosad and Baad. There is Hosad in Baindur Taluka of South Canara and Hosad in Honnaver. Baad is a hamlet in Coondapur Taluka and there are Baad in Karwar and Kumta Talukas of North Canara. This is the Mother Right culture of *Kerala patti* that finds its way into North Canara District.

Though we have not directly proved the entry of Mother Right culture from the Mediterranean Regions into Kerala and this topic does not directly belong to the subject, yet anthropologically the gradual infiltration of Mother Right through the East African coast into Ceylon and from thence into

Kerala is proved. There is nothing surprising in this statement. Many things have come from Ceylon into India. Though Buddhism was born in India, yet the earliest Buddhism of Kerala is a direct import from Ceylon. In ancient times Ceylon was a direct place of touch from the African coast. Yet as has been shown the place names show a tendency to go from the south to the north. Thus this culture has travelled from Kerala northwards.

This proposition can further be proved by showing groups of place names on the borders of North Canara to illustrate exactly the direction in which each culture entered. First let us take Kannaḍa which came from east. As an example two words, *guḍḍe* and *haḷḷi*–There are nine villages in Yellapur with a suffix of *guḍḍe* and three villages in Kumta and one in Karwar. *haḷḷi* is found in fifteen villages of Siddapur, thirty-five of Sirsi, twenty-three of Mundgod, eighteen of Yellapur, seventeen of Kumta, three of Ankola and two of Karwar. There are many other place names which can be so traced.

Kannaḍa culture is foremost in the upghat Talukas. It surely comes from the east and empties itself in the extreme west and this is the totemistic culture.

Konkaṇi culture mentioned already came from the north. It entered the northern talukas of the Canara district. The place name *Wada* is in fourteen villages of Halyal, nine of Supa and one of Karwar. These are northernmost tracts. As we go south, the percentage decline: only two villages of Ankola and nowhere else. The name Gaon is found in five villages of Halyal, five of Supa. Going further down there is one in Kumta and one in Bhatkal. Gangāvali therefore is the southern boundary of the patrilineal culture.

Karwar, Supa and Haliyal are controversial tracts between Mysore and Marātha provinces. But these place names together with many others that are found in Karwar, Supa and Haliyal talukas are pure Koṅkaṇi names. Hence these three talukas are purely Koṅkaṇi tracts.

Lastly coming to the Tuḷu or Kerala culture, the typical word *ūru*, is found in thirteen villages of Siddapur, nine of Sirsi, seven of Mundgod, eight of Honnaver, three of Kumta, and seven of Ankola. This culture comes therefore from the south and from south east. This is the Mother Right culture. (Note: The statistics of these place names are taken from the official village Hand Book of the Bombay state).

It is quite clear therefore from a study of toponymy that this coastal tract was colonized by people from other parts. It is obvious that the dates cannot be followed, but some attempt can be made with the available historical material.

Dr. Francis Buchanan thinks that the first temple for God Mahabaleshwar was built about 3120 of Kaliyuga, which works out to about 60 A.D. Of course the Śiva Liṅga was there much earlier and it is not known when worship was started there.

Then again the first inscription that mentions the three tracts of *Konkanpaṭṭi*, viz. Tuluva, Haiva and Koṅkaṇa is the year 990 A.D. Another ancient inscription which is in Goa and of which only one line is legible "*Sachipuracha Sirasi*" is dated about 200 A.D.

The earliest traces of Buddhists and Jains on the Canara coast are some caves scattered here and there. The largest that is found in Canara is at Honnebail in Ankola Taluka. This is a pretty big cave and passes through a whole mountain. The place is now in utter ruins, so much so, that in the middle ages the dead bodies of lepers used to be thrown into it.

Then again on the borders of Supa and Goa there are a good many caves which are not yet studied. These caves extend practically from the village of Mudgeri to Supa. A study of them would possibly give some fruitful result. These are all ancient caves belonging to Jains or Buddhists. The earliest dates of these caves would go many years before the Christian Era.

Then again linguistically Haiva is only an extension of Tuḷuva. Its language Tigḷari is only a transformation of Tuḷu

and its script like that of Tuḷu is Malayālam. Tuḷu is spoken by many communities and traces of such Tuḷu are found in Haiva even today. The Haḷepaiks of Ankola have a favourite expression "*Chakra Kattada*". These are pure Tuḷu words. Chakra is a four anna coin and Kattada is payment. This is the payment to be made to the God Venkatramana. The word Haiva itself is derived from Tuḷu word *Poiye* which means sand and the Kannaḍa people made it Haiga *i.e.* Hoige (sand).

Canara coast or Coastal Mysore is therefore a very important tract both historically and culturally. The cultural importance of Canara has already been narrated. From the merger of three ancient cultures that have met in Canara there has emerged our national culture and from this point of view north Canara District is a very important tract in the whole of India.

Our Mother Right and patrilineal fishermen and other folk have wandered over the whole *sapta sāgara* and shed lustre on their profession. Mother Right culture has an intrinsic devotion to sea voyages and with this they are assisted by the communities of Konkan also.

It was on this coast that the most daring feats in commerce and voyages were performed. The history of the feats of these voyages is yet to be written. The African and the Persian coasts on one side and the Pacific on the other—this is the area on which our sailors ventured. It is on these seas that the mariners of *Konkanpaṭṭi* and traders generally of India made their mark.

What is the evidence for this? Though there are no documents to support any assertions yet the facts themselves that will be mentioned are enough to get a fair account of the problem.

The *Purāṇas* are replete with history. There is one case which is little known in India and which was verified by Captain Speke. While this officer was working in Bombay, a Pandit from Bombay gave him on the authority of *Bhāgwat Purāṇa* that Lake Victoria was the source of the Nile, and he also told him the names of certain tribes that were living around there. Captain Speke went to these places in 1860 and found the facts exactly as they were narrated by the Pandit and to his surprise the same

tribes were still living there even though he saw them centuries later. Captain Speke's report is little known in India.

Dr. Amba Pershad of the Department of African studies of the Delhi University had latterly a four month tour in Africa. From his studies and reports he believes that Africa is not at all a dark continent for Indians.

He speaks of a report of a British military expedition in the early part of this century by the commissioner of Aden which says that about a thousand years ago Somaliland was ruled by a Hindu King after whose name that country is named. When Dr. Amba Pershad was in Southern Sudan he came across a Negro tribe on the Sudan Uganda border called the Nilotic tribe which claims that its ancestors had migrated in pre-historic times from somewhere in South India. While this claim is popularly acknowledged in that country, no one knows when the migration actually took place.

According to him, many British scholars had made revealing studies on the gold trade between India and Africa many centuries before the white man stepped into that continent. Roger Summers, Director of the National Museum at Bulwayo in Northern Rhodesia has established that the method of gold mining in central Africa was borrowed from India. The method consists of making two rows of shafts in the ground and was not known in Europe. It is believed that some Indians might have gone and dug the first gold mine in that area.

As far away as the kingdom of Ashanti in Ghana, Dr. Pershad found that the gold measures of that county were almost identical with those of India the *tola*, *masha* and *ratti*. Even more surprising was the discovery that the seed of the chirmitti plant which is a native to India is used in Ashanti for weighing gold in the same manner as in this country. Dr. Pershad also found that the Cowri shell was being used as coin in Ghana and Nigeria. This shell was found only in the Indian ocean and the practice of using it as coin was typically Indian.

Dr. Pershad also saw a Śiva liṅga, a solid stone structure of oblong shape with a *Parikrama* around it. Dr. Pershad was the

first person to establish it to be so from the *parikrama.* Earlier, about 1929 a military officer Col. Hutchinson had found one Śiva liṅga, a temple in Transvaal (A report about this appeared in the Bombay Chronicle of 19th December 1929.) with which Eastern Archæologists were not quite familiar.

There are many other facts related by them which space and time forbid narration, specially about architecture in the city of Gadi, fifty miles north of Mombasa, anthropology etc. Every historian he met in Africa confirmed the belief that further research on the subject would open a vast store of valuable information. I have quoted all this from the Portuguese Journal "*Studia*" published in Lisbon (No. 5 January 1960).

On the whole Dr. Pershad believes that further research on the subject should have a revolutionary effect on Indo-African relations and should also furnish many a missing link in history.

A Cambridge historical expedition led by Miss. Cati Thompson was of the view that Allauddin Khilji's famous loot of thirty camels laden with gold from the Vijayanagar Empire consisted mainly of central African gold which had been carried across the sea by Indian traders.

To contact still earlier exploits mention may be made of the earliest trade routes. The Mediterranean was connected with the Red Sea by a canal running to the Gulf of Suez by Ramosis II in the thirteenth century B.C. This is known as the Pelusiac arm of the Nile. This canal was redug or reopened by Pharoncco around 600 B.C. and a hundred years later repaired by Darius the Great. (Note: Paul Hermann: *Sieben Vorbei* and *acht Verwcht*, Hamburg 1952 p. 433.)

The original canal connecting the Red Sea with the Mediterranean was 100 miles long and it was used for over 1000 years. At the time of Darius it was 200 feet wide and 40 feet deep.

Near about this was the most important and most strategically placed town of Alexandria set up by Alexander the Great. This was a feat of genius on the part of Alexander the Great. Trade

and caravan routes passed through it from all directions. Central Asia had a number of these routes passing through the ancient town of Jerusalem.

The antiquity of this connection is now made clear. Sumerian and Akkadian inscriptions of the third millenium B.C. report maritime relations between Mesopotamia and the countries of Dilman, Magan and Melukkha.

In the third millenium it is believed that Egyptian vessels were sailing down the Red Sea. It is further believed that they came to this West Coast to take sandalwood to be burnt in Egyptian temples. Nay, a picture in one of the walls of a temple built by queen Hathsepsut of Egypt shows Indian seamen carrying in their boats a sandalwood plant with roots. It is packed in leaves. These plants were taken from the West Coast to Egypt to be planted there. But the experiment proved a failure because the sandalwood taken and planted there would not give that smell which it gave in India.

So the experiment was a failure. But the attempt of the Egyptians is worth being noted.

Solomon's ships, though there is no record that they touched Coastal Mysore, yet they came to Ophir and this Ophir has latterly been identified to be the village of Pavoor near Cranganore. (*Note*: New York Times, February 20, 1954). They carried gold, monkeys and timber from India. Logs of Indian teak have been found in the temple of the Moon at Mughin and in the palace of Nebuchadnazzar.

Flinders Petria, the Egyptologist, in his excavations at Memphis came across the remains of Indians. Possibly there was an Indian colony there. Indians had knowledge of the Red Sea and Strabo mentions that an Indian sailor was found drifting in a boat and taken to Egypt. He offered to show to the Egyptians the swiftest route to India.

In addition to this, many friends in Kenya Mazambique and even Egypt who were both Goans and Europeans when they came to Karwar, saw some of our common vegetables like

Bhendi, Ghosali, Dudin, etc. They said the same vegetables are found throughout the east coast of Africa right upto Cairo and with the same names.

To confirm this they mentioned the name of the Director of the museum at Sofala. He not only confirmed the information but sent a long list of vegetables with Koṅkani names. It is very surprising that vegetables from Koṅkan coast were grown on the African coast and the same Koṅkani names were given to them.

Then again the origin of the place name Malindi is traced to two words *mal* and *indi*. *Mal* in Arabic is fisherman. If so the tract of Malindi was occupied by Indian fisherman.

Now if we take into consideration the effect of the discovery of monsoon winds by Hippalus about 200 B.C. contact between East and West became closer and from this time there developed regular trade between East and West. It took only three months for a boat to reach the west coast from Aden. (*Note*: It may be of interest to know that all ships coming to Bombay from Aden have first to sight the Karwar lighthouse and then change the course of the ship towards Bombay. The importance of the Karwar lighthouse can thus be imagined. Even now big Arab boglas come to Karwar from any port in the Kerala coast and wait for certain favourable winds and when they get them sail off direct to Arabia and reach there within a week. This is done even in the month of May.)

Roman trade developed most at this time as is confirmed by the finding of Roman coins of the time of Emperor Tiberius and others at Hulekal village in Sirsi taluka and also in Dandelli.

All this trade and navigation was in the hands of Indian seamen of the West Coast especially of Canara. Canara sailors have practically explored the whole East Coast of Africa and penetrated even into the Mediterranean regions. When Vasco-daGama reached Malindi he wanted somebody to take him across the sea to India. One theory says that a great Arab pilot Ahmad Ibu Majid brought daGama to India. But

the more sober opinion is that a man by name Melemo kana a man from Lotel Port (Gujarat) brought him. He had with him better instruments than Vasco himself. Arabian sea was but a lake to our sailors. In fact, in ancient days the Nile was considered by many to divide "India" from "Africa". (Rf. J. K. Wright: Geographical lore of the time of the Crusades, New York 1925 p. 298). Taking this fact in conjunction with the identification of the Senegal with the Nile we can see that it is not surprising that the whole of Africa South of the Senegal should have been considered as part of India. But later the whole of southern Africa comes under the heading of Ethiopia.

But in Ptolemy's Geography the African continent does not appear as included under the term India (*Note*: Ptolemy was not a navigator. He was in Cairo and there he collected information from all navigators and recorded it to write out a geography of the world. This was about 110 or 147 A.D.)

The people who indulged in these navigatory pursuits are from Tuḷuva, Haiva and Konkana. All these three tracts are included in coastal Mysore.

The chief communities are the Mogeyars and Billars of Tuḷuva and Haiva and the Koṅkan Kharvis and Kolis of Koṅkana. The present Harkantaras of Haiva are only the descendants of the old fishermen Mogeyars.

The ancient pādadānas of Tuḷuva give ample description of these adventures and adventurous people. (*Note*: Dr. Hourani has lately published a book "Arab Sea faring in the Indian Ocean". One of our own scholars attempts to write on "Tuḷuva sea faring in the Indian Ocean".

Taking Ptolemy as our guide, the ancient ports of the Canara Coast mentioned by him are Oloikora and Aigidivi. Oloikora can be definitely traced to Alvekodi and this Alvekodi is none else but the mouth of the Gaṅgāvaḷi in Ankola Taluk. It is an ancient commercial centre and the Konkan Kharvis still call it Alve Kodi. (Note: Alve Kodi literally means the place where the river meets the sea. There are fourteen or fifteen such alvekodis on the Canara Coast including Mangalore. But the

Alvekodi of Gaṅgāvaḷi is the most ancient. And near it is the island of Anjediva. It was noted by Ptolemy as Aigi Divi. It is an ancient port of both Sumerians and Phoenicians. The Romans and Arabs followed them. It was the emporium of the trade of upghats which consisted of pepper, cardamoms etc. The route to Hulekal from this tract between Oloikora and Anjediva was quite marked and is traceable even to this day. There are still traditions both at Kadri on one side and at Katgal on the other of ancient traders from the west passing through the Anshi ghat on one side and Devimane ghat on the other. Roman coins came here at this time.

Turning to the Pacific. This ocean is included among the *sapta sāgaras* (Note: The *sapta sāgaras* are Ceylon, Toṇḍa-maṇḍala, Bengal, Burma, Sumatra, Indochina and China) of our maritime people. The earliest known contacts with China date back to 1100 B.C. (Note:—Times of India November 7, 1954 which quotes Chi Halen Lin.) This may not necessarily be by sea route. It was possibly land route.

But definite traces of sea route to and from Pacific are available in Canara. There is a fish in Karwar known as makeral (Bangda). This fish is found only on the Canara coast between Goa and Ankola and nowhere else along the coast of India. The season for this fish is between October and March. This fish appears in large shoals and is caught by a peculiar type of boats. These boats are fitted by a safety device known as *Uḷlaṇḍi*. This ullaṇdi is a small log of wood tied to the boat by two bars placed horizontally. This is nothing but a safety device to keep the boat steady on the high seas.

This device is found only on the West Coast between Goa and Ankola and nowhere else on the whole coastline on India. But it is found only in the Pacific Ocean. The fact that it is found only in the Pacific and on the Canara Coast lends support to the view that Canara seamen had access to the Pacific ocean.

From this it is clear that our seamen had penetrated into the Pacific ocean and brought from there various articles such as the mango, the cocoanut etc. to our coast.

Thus it is clear that our seamen and our merchants had explored and exploited both the Indian Ocean and the Pacific Ocean. The Indian Ocean routes and the overland routes also were well known to them.

Now let us see what has come from the other coasts to our coast. There are no traces of Sumerian, Egyptian and Phoenician influence here. The sun calendar that is in use in Tuluva (and in Kerala also) is an import from Sumer or Egypt.

Considering the great commercial highways, it is quite possible that the apostles of Christ also came to India. St. Thomas was in Kerala and St. Bartholomew in Koṅkan. (*Note*: The deity known as Betal in Goa is believed to be a transformation of the word Bartholomew).

Christianity thus grew up in India also. The following passage which amply illustrates that Christian Missionaries from India christianised large tracts of Africa. In 1447 Antonio Malfante wrote from Tuat in the Sahara: "From what I have been able to understand from this people (of Tuat) they are neighbours to the Indians. Indian merchants came to these parts and made themselves understood by means of interpreters. These Indians are Christians and worshippers of the Cross." (Reproduced in Charles dela Ronciere, Decouerte de l'afrique au moyen age Cairo 1925 p. 157).

But the influence of Arabs can still be traced. The whole coast bristles with Arabic place names. Place names like Ahmad ali (Amdalli), Baber wadi (Bobrwada), Allahna Guḍḍa (Karwar Head) and so many others. The name Baitkol (Bay of Karwar) has renowned Arab tradition. An Arab ship was caught in a storm off Karwar. Somehow he steered himself in the Bay and there he found himself quite safe. So he called the bay Bait-el-kol. It is an Arabic phrase meaning bay of safety.

We do not know whether these are premoslem. But definite trace of Moslem Arabs is at Ankola. Sayed Fatulla Bagdadi, the near relation of Ali the son-in-law of the Prophet was in Ankola with two other missionaries. Their graves are preserved to this day at Ankola.

Besides this there are many Koṅkani words absorbed in Arabic. Teak in Arabic or Persian is saj, originally sag, from prākrit saka and Koṅkani sailo. Cocoanut in Arabic is Narjil or nargil, derived through Persian from prakrit nargil and Koṅkani is narl. It may be of interest to know that the cocoanut tree was taken to Arabia in the fourteenth century. Ibu Batuta mentions it as growing at Zafer a port in Hadramawt which had large commerce with India.

Cocoanut trees were used as masts by Arab boat builders in Kerala.

Lastly there is a problem before us. We have already seen things both of the West and East to come to our shores and our things to have gone both to the West and East. But let us not stretch it too far. There are some scholars who have actually done it. A friend from Tuḷuva said that he provided it to the hilt that the Māri worship of Tuḷuva is an import from Sumer. It is not so at all. The Māri of Tuḷuva is only the Kel Māri of Mysore which drifted into Tuḷuva. Kel is a Mysore word meaning temple. It is known in Tuḷu Mangalore as Manshere kel (the temple of the mahars). Actually the mahars were the earliest worshippers. Later the Billawas usurped this worship. These usurpers were called Byder by the mahars. Baider is a Tuḷu term meaning "they have come". Later still the Bunts usurped it.

Then again another scholar tells us the Śiva ling of Mahabalēśhwar in Gokarṇa is an import from Sumer, but have not conclusively proved, that the Śiva ling of Africa is an export from India. Gokarṇa has its own traditions and legends about its north Indian origin.

But the problem posed is different. It belongs to the realm of Toponymy. We find both in India, in the east, and in the west the two place names *Wadi* and *ur*. The word *Wadi* is found in Central Asia as far east as Morocco. *Ur* is found in Iran and all along the Pacific and in America.

PERMADIDEVA AND VIJAYADITYA OF THE KADAMBAS OF GOA

R. N. Gurav, M.A.

Son of Jayakēśi and Maiḷaladēvi, **Permāḍideva** came to throne in the Prabhava *saṁvatsara* (A.D. 1147–48) as learnt from the mention of regnal years in his records dated after A.D. 1158. Throughout his reign his younger brother **Vijayaditya** was associated with the governance of the country as discussed later on.

Permāḍidēva was born about A.D. 1108 as noted earlier. He had distinguished himself early in his life and his first record at Huṇsikaṭṭi speaks of him in glowing terms. This was the period when his father **Jayakēśi** was still living and reigning.

The first record of Permāḍidēva as a ruler comes from the village Bammigaṭṭi in the Kalghaṭgi Tāluk. It consists of five or six broken pieces and is only fragmentary. But the mention of the rule of Permāḍidēva is preserved togethar with the Śaka year 1069, *saṁvatsara* Prabhava] (A.D. 1147–48). The last record of Permāḍidēva is in the composite Nūlvi grant mentioning Viśvāvasu *saṁvatsara* (A.D. 1185-86). The first year of **Jayakēśi III** The next ruler, is the Plavaṁga *saṁvatsara* (A.D. 1187–88). We thus get epigraphical records for the reign of Permāḍidēva (and Vijayāditya) right from the first year to the very penultimate year of his reign. In between these two dates there are numerous records which will be referred to in detail further on.

The extent of **dominion** of Permāḍidēva is mentioned as **Palasige Twelve-thousand, Koṅkaṇa Nine-hundred** and **Kavaḍidvipa Lakh-and-a-quarter country** in the Kalkuṇḍi undated inscription mentioning the reign of **Jagadekamalla** and in the dated inscription of Belvantar (A.D. 1149). The same extent is also hinted at in the first inscription of Bammigaṭṭi which mentions the first two countries and the remnants of the letters next following would suggest the Kavaḍidvīpa country also. Thus from the beginning of the reign, Permāḍidēva held the three countries which came to him from his father. The

last known inscription of **Jayakēśi II** (A.D. 1144) mentions all the three countries as ruled by him. But this position changes with the Tambūr undated inscription, wherein Kavaḍidvīpa is omitted. The Tambūr inscription can be only upto A.D. 1156 as it mentions the reign of **Trailōkyamalla** as **Bijjala** practically assumed supreme power thereafter. This is supported by the dated inscription at Maḍakihonnahaḷḷi of the Dhātu *saṁvatsara* (A.D. 1156–57). Likewise, the Siḍḍāpur inscription[1] (A.D. 1158) mentions only Koṅkaṇa Nine-hundred and Palasige Twelve-thousand. Two years later in the Gōḷihaḷḷi inscription we find the dominion extended to some extent by the inclusion of **Vēlugrāme Seventy** in the Vikrama *saṁvatsara* (A.D. 1160–61). And two years later we find the dominion again mentioned as Koṅkaṇa Nine-hundred, Palasige Twelve-thousand and Kavaḍidvīpa Lakh-and-a-quarter couutry in the Śigigaṭṭi inscription of the Chitrabhānu *saṁvatsara* (A.D. 1162–63). At this period Vēḷugrāme is omitted. In the Bōkyāpūr inscription of A.D. 1163, Kavaḍidvīpa is also omitted. This position continues upto A.D. 1165–66, Pārthiva *saṁvatsara* in which year the Bhaṭṭikop epigraph is dated, which mentions all the three countries. But in the next year, Vyaya *saṁvatsara* (A.D. 1166–67), in the Byāhaṭṭi inscription, Kavaḍidvīpa is omitted. This position continues as mentioned in the Hasarambi inscription of Vikṛita and Khara *saṁvatsara* (A.D. 1170–71 and 1171-72) and Kāmadhēnu inscription of Khara *saṁvatsara* (A.D. 1171–72). But again by A.D. 1174, Vijaya *saṁvatsara*, all the three countries of Koṅkaṇa, Palasige and Kavaḍidvīpa are mentioned in the Muttage No. 1 and Ḍumagaḷḷi inscriptions. No further references to the dominion are found in later records. The next mention of Kadaṁba dominion is in the Hubḷi record of **Jayakesi III** wherein Koṅkaṇa Nine hundred and Palasige Twelve thousand only are mentioned. The Kavaḍidvīpa country, therefore, must have been lost to the family some time after A.D. 1174 and for ever too.

It is thus clear that the Kadaṁba brothers held sway over Kavaḍidvīpa from about A.D. 1147 to A.D. 1154, 1162 to 1166

1 *I.A.* Vol. XI, p. 273.

and again after 1174 to some years. An examination of the records of **Northern Silaharas** would show that during the first period, **Harapaladeva** was the king of Northern Śilāhāras whose inscriptions range from the years A.D. 1149 to A.D. 1153[2]. His predecessor **Aparārka** I was a brave ruler. It was he who conquered the country back from **Jayakesi II** in about A.D. 1126. But he seems to have died in about A.D. 1140 and the country was again under the dominion of Jayakēśi from about A.D. 1140 to the date of his son Permāḍidēva, who continued to hold it upto A.D. 1154. During this period although we find inscriptions of Harapāladēva making grants independently, the grants are round about Thāṇā and Bassein and the southern part of his dominion, *viz.*, Ratnāgiri and Kolābā districts may have been held by Permāḍidēva. The relation between Harapāladēva and Aparārka I is not yet known. This is also additional evidence to show that the major part of the country might have been held by an alien power and some relative of Aparārka, *i.e.*, Harapāladēva ruled for some time only part of his hereditary kingdom.

From A.D. 1154 to A.D. 1162 Permāḍidēva does not claim sway over Kavaḍidvīpa. This is as it should be. For during this period **Mallikarjuna** was ruling that country. We have the Chipḷūṇ record of Mallikārjuna dated in the year A.D. 1157. Chipḷūṇ is in the Ratnāgiri district. Mallikārjuna was reduced to subjugation by **Kumarapala** of **Gujarat Chalukyas**[3], which might have taken place in the middle of A.D. 1162. (The Bassein inscription of Mallikārjuna[4] is dated on 17th January A.D. 1162). The Ṣigīgaṭṭi inscription of Permāḍidéva claiming Kavaḍidvīpa is dated 25th December, A.D. 1162. Permāḍidēva might have taken advantage of the wars of Mallikārjuna with Kumārapāla and pushed the boundary line of his dominion again to the country of Mallikārjuna. No more records of Maliīkārjuna are traced after A.D. 1162.

2 *B.G.G.*, I ii, p. 19 together with note 3.

3 Dr. A. S. Altekar; *Indian Culture*, Vol. II, No. 3. pp. 415-416.

4 *E.I.* XXIII, p. 276.

No details regarding the kings of Northern Śilāhāras are known from A.D. 1163 to A.D. 1184. In the year A.D. 1187 we find in the Parēḷ inscription of **Aparaditya II** that he has been called as *mahārājādhirāja Koṅkana-chakravarti*, which would show that he had regained his family dominions by that time. This is also the last year of Permāḍidēva's rule.

The **capital** of the king is mentioned as **Chandrapura** in the Maḍakihonnihaḷḷi (A.D. 1156), Śhīgigaṭṭi (A.D. 1162) and Kāmadhēnu (A.D. 1171) grants: and as **Gove** in the Gōḷihaḷḷi (A.D. 1160); Bokyāpūr (A.D. 1163); Sēḍambi (A.D. 1164); Sōvanhaḷḷi (A.D. 1168); Halsi (A.D. 1169 and 1172); Muttage No. 1 (A.D. 1174) and Dāgāve (A.D. 1174) grants. It would thus seem that both the places were the capitals of Permāḍidēva throughout his reign. A new place is introduced as capital in **Saṁpagadi** in the Siddāpur inscription[5]. Saṁpagādi may be **Bīdi**, a place five miles east of Nandagaḍ, in the Khānāpūr *tāluk*. The identification is suggested from the inscription at Gōḷihaḷḷi. In this inscription, Kirusaṁpagāḍi is mentioned. Kirusaṁpagāḍi is suggested to be Gōḷihaḷḷi itself. This Gōḷihaḷḷi is only one mile from Bīḍi. Bīḍi would be *bīḍu*, a capital or camp. Before Khānāpūr was created a *tāluk* Bīḍi was the *tāluk* place and continues to be an important big village even till this day.

The wife of Permāḍidēva was **Kamaladevi**, daughter of **Kamadeva** and **Chattaladevi**. It is not understood whether Permāḍidēva had any male or female issues. From the fact that the succession of the kingdom went to **Jayakesi III**, son of Vijayāditya, younger brother of Permāḍi, it can be presumed that he had no male issues at the time of his death.

Permāḍidēva was a **feudatory** of the **Chalukyas**. The Bammigaṭṭi (A.D. 1147–48), Kalkuṇḍi (undated) and Belwantar (A.D. 1149 inscriptions refer to him as a feudatory of Chālukya monarch **Jagadekamalla**. The Tambūr undated inscription refers to him as a feudatory of **Trailokyamalla**. The Maḍakihonnihaḷḷi inscription of Dec. A.D. 1156 does not refer to any

5 *I.A.* vol. X. p. 273.

imperial power. This is indicative of the assumption of imperial power by Bijjala, whose suzerainty was never admitted by Permāḍidēva. Like Bijjaḷa, Permāḍidēva and Vijayāditya were the grandsons of **Vikramaditya VI,** with their mother **Mailaladevi** still living and it would not be to the self-respect of these two brothers to admit, an erstwhile feudatory, Bijjala as their sovereign. The brothers were quite competent and valiant and had a compact and well defined country to rule. They, therefore, successfully defied the Kalachuri power right upto its close in about A.D. 1184-85. Whatever conflicts with the Kalachuris or the Hoyasaḷas of Dōrasamudra, there may have been, they could only be at the most local defeats, without materially affecting the dominion or the power as such.

As an indication of sovereign status Permāḍidēva started to mention his regnal years from the days of Bijjaḷa's coming to imperial power. The Maḍakihonnihaḷḷi and Siddāpur inscriptions are the last ones in which a regnal year is not mentioned. All future records of Permāḍidēva have been mentioning his regnal year. Thus, the first inscription to mention his regnal year is the Misrīkōṭi composite grant, where the 12th year of Permāḍidēva corresponding to Bahudhānya *saṁvatsara* (A.D. 1158-59) is mentioned. The Gōḷihaḷḷi inscription mentions his 14th year, the Śīgigaṭṭi the 16th year, the Sēḍambi the 18th year and so on.

We now come to the Hasarambi inscription of Permāḍidēva mentioning the 24th regnal year with Vikṛita *saṁvatsara.* This inscription refers to the reign of Chālukya monarch Jagadēkamalla. Certainly **Jagadekamalla** was not living in the year A.D. 1170. The reference can be only explained as being made, because Jagadēkamalla was the reigning monarch when Permāḍidēva came to throne in A.D. 1147-48.

The next important inscription in the history regarding imperial power in so far as the Kadambas of Goa are concerned, is the Ḍumagaḷḷi inscription of A.D. 1174. It mentions that Chālukya *chakravarti* **Tribhuvanamalladēva (Sōmēśvara IV)** was ruling and represents Permādidēva as his feudatory. This

inscription shows that Sōmēśvara had managed to migrate to the territory of the Kadambas of Goa *i.e.*, Permāḍidēva, during the days when Bijjaḷa usurped the throne of his father Trailōkyamalla. This is in the fitness of things as most other feudatories had either succumbed to or subjected themselves to the power of Bijjaḷa and his sons and it was only Permāḍidēva with his brother Vijayāditya, who consistently defied the Kalachūri power. The presence of Maiḷaladēvi, the daughter of Vikramāditya VI, and her advice must have played an important part in affording protection for the unfortunate prince. She was living in Dec. A.D. 1175 as mentioned earlier. It may be mere coincidence that the rule of Somēśvara IV be mentioned in the Ḍumagaḷḷi inscription which commemmorates grants to the temple of Mailaḷēśvara, a temple in the name of Mailaḷadēvi.

The last link in the imperial history so far as Kadambas of Goa are concerned is afforded by the Kaḍalevāḍ inscription[6] of Somēśvara IV in the Sindagi *tāluk* of the Bijapūr district. It mentions that Sōmēśvara was ruling from the capital at Gōvage on 4th April 1186 in the Parābhava *saṁvatsara*. Reckoned from the inscriptions of Jayakēśi III, this *saṁvatsara* would be the last year of Permāḍidēva and Vijayāditya. It would seem, therefore, that Somēśvara had returned to the dominion of the Kadambas when he found it difficult to hold against **Vira Ballala** or **Bhillama.** He seems to have spent his last days in the Kadamba dominion itself. when his country was practically covered by Bhillama as discussed later on while writing about Jayakēśi III.

It is thus clear that throughout their long reign Permāḍidēva and his brother Vijayāditya owed allegiance to none except the Chālukyas and during the time when the Chālukyan power was eclipsed, they maintained independence. Even the allegience to Somēśvara might have been nominal as the latter was practically under the protection of the two brothers for a long period, except during the time of his active participation in his efforts in restoring his hereditary monarchy from A.D. 1180 to

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6. *Annual Report on South Indian Epigraphy* for the year ending 31st March 1937 ; Appendix E. p. 184. No. 34.

1187. He was more a liability to the brothers than an asset as the protection given to him would have caused indignation in the powerful imperial forces of Bijjaḷa and his sons or Bhillama and Vīra Ballāla, who were bent upon liquidating the Chālukyan monarchy, and thereby inviting danger to their own dominion.

While writing about the history of any family based upon epigraphical records only, the historian is at a disadvantage. The epigraphs will generally disclose the brighter side of events or character. The other side will remain in darkness except for solitary references in the epigraphs of contemporary hostile families. In the present case, we get a few references to the Kadaṁbas of Goa in the records of other contemporary powers.

Thus we may refer to the Balgāmi inscription of Kalachūri king Āhavamalla dated in the Plava *saṁvatsara*, Monday, 10th August, A.D. 1181 which refers to incidents connected with Vijayāditya. The first is regarding burning of the territory of the brave Vijayāditya by one of the generals of Āhavamalla, viz., Chaṇḍugidēva.[7] And the second is as regards subduing of the Koṅkaṇa and taking tribute from Vijayāditya by certain chiefs who are stated to have given pleasure to Hoysala Vīra Ballāla, by these acts, in the same inscription.[8] Vīra Ballāla can be only in his capacity as a feudatory of Āhavamalla at this time. Both these references would indicate that Vijayāditya had certain reverses at the hands of Chaṇḍugidēva as well as some other chiefs whose names have been worn out on the stone or at least they have not been read. No substantial loss to any part of the dominion of Vijayāditya is indicated, however. In the Rāyāpūr Copper-plates we find that Āhavamalla has made grants to certain brahmins living in the territory of Vijayāditya. The reference to Vijayāditya does not suggest that Permāḍidēva was not alive by the time. In fact, in the Rāyāpūr Copper-plates,

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7 *Mysore Inscriptions*: Rice: p. 117.
gaṇḍina Vijayādityana maṇḍalaman suṭṭu
Daṇḍanātha Chaṇḍugidēva II

8 Ibid. p. 119.
Koṁkaṇamaṁ sādhisi Vijayādityanal koppamaṁ koṇda.
Hoysaḷa Vīra Ballāḷa Dēvaṁge santōshavaṁ māḍi II

both Permāḍidēva and Vijayāditya are mentioned and the latter with the epithet Kumāra Makaradhvaja. It is noteworthy that while mentioning the name of Vijayāditya the Kalachūri record calls him as 'gaṇḍina', i.e., brave. The heroism of Vijayāditya was so patent that it had to be referred to even by hostile kings in their records.

The above references of local defeats are solitary instances of actual mention in the epigraphical records. There may have been numerous warfares both with success and failures with local powers or border countries and with those aspiring for imperial power, of which the historian is still in darkness.

Permāḍidēva was a great devotee of god Śiva. He bore the epithet Śivachitta. The Halsi inscription[9] refers to him as *anusṛita-Śiva-chittaḥ*, 'with his mind fixed on god Śiva.' The Dēgāve inscription[10] calls him '*śrīmad-Umā-pati-charaṇa-sarōja-rājahaṁsa*' a royal swan on the lotus-like feet of god Umāpati (Śankara). The Sadāśivagaḍ plates call him *Gauri-bhartṛi-praṇayā-Oadana.* We also come across the title *mahā-Ṃāhēśvara* applied to him frequently. The Halsi inscription describes his personality in the following terms. He was an abode of lores (*vidyādhāmā*). He was the sportive house of discrimination (*vivēka-kēlī-sadana*). He was the true temple of kindness (*saujanya-san-mandira*). He was the unique mansion of profundity of character) *gāṁbhiry-aika-nikētana*). He was the habitation of generosity (*audāry-avasatha*). He was the dwelling-place of brave qualities (*parākarma-guṇ-āvāsa*). He was the edifice of the goddess of royalty (*nṛipa-śrī-gṛiha*). He was the home of heroism (*Ṣaurya-śrī-nija-vāsa-vēśma*). He abstained from sin and anger (*pāpa-kōpān-nivṛitta*). The Rāyāpur copper-plates describe him as *vivēka-rasa-nirbhara* and *jagad-arth-aika-jīvana* (with his life dedicated for the sake of world). In the same vein we may take the title *tyāga-siṁhāsanaṁ* given to him in the Gôlihaḷḷi and Śhīgigaṭṭi inscriptions. His erudition in the various branches of learning are brought home by the epithet *sarvajñāvatāraṁ* given to him in

9. *J.B.B.R.A.S*, Vol. IX., p. 279.
10. *Ibid.*, p. 268.
11. *E.I.*, XXIX, p. 31

the same inscriptions. The Halsi inscription[12] says that he was *sāmrājya-bhōg-ōchita-bhāga-dhēyaḥ* i.e., he was fitted to enjoy the imperial power by destiny. In fact, soon after the power of the Chālukyas was eclipsed by Bijjala, Permāḍidēva assumed independent position and at intervals in his long reign he exercised imperial power over Kavaḍi-dvīpa of the Śilāhāras of North Koṅkaṇa and Vēlugrāme of the Raṭṭas of Saudatti.

As a competent ruler, Permāḍidēva would not have neglected his position as a coastal king and the epithet given to him, viz., *paśchima-samudrādhīśvara* in the Gōlihaḷḷi, Shigigaṭṭi and Muttage inscriptions would show that he had maintained his powerful position as a coastal power. Throughout their history, the Kadambas of Goa, always maintained their position as a strong naval power.

Let us now look into the various details regarding social conditions, minor chiefs, local personalities, religious heads, taxes, etc., supplied by the epigraphs of Permāḍidēva.

As already referred to above, the Huṇsikaṭṭi inscription[13] is the earliest one dated in Dec., A.D. 1142. After mentioning the reign of Chālukya emperor **Jagadekamalla** it introduces Permāḍidēva as a *mahāmaṇḍaḷēśvara* with a few titles. The following verse which recurs in later inscriptions, describing the exploits of Permāḍidēva appears in this inscription for the first time :

Kaḍupīṁ Permmāḍidēvam nija-vijaya-gaj-ārūḍanāgalke Lāḷaṁ.
g–uḍigitt–ā gaṁḍa–garvaṁ Draviḷan–aḍagidaṁ Māḷavam bhītan-ādaṁ !
Sēḍedaṁ Nēpāḷan–aṅmaṁ toredu kaḷedan–ā Gūrjaraṁ Pāriyātrṁ.
miḍukal tān–aṁjinindaṁ Maḷepan–aḷakidām Māgadhaṁ sēḍegeṭṭaṁ II.

Even letting margin for poetic eulogy, the fact would still remain that Permādidēva was sufficiently famous by A.D. 1142, having taken successful part in wars in countries near and far, which would give him an age of about 25 to 30 years by the time.

12. *J.B.B.R.A.S.*, IX. p. 267.
13. Quoting from ink-impressions. All ink-impressions are prepared by the author.

Nēmagauṇda, of the lineage of Sāgalas was the ruler of the village at the time. His brother was Muddagauṅda and his father Chhāyigauṇda. Muddagauṅda and one Hollagauṇda made grants to god Hōlēśvara of the village, which is called Kadaligenahaḷḷi on the date mentioned above. The *āchārya* of the temple was Chandra-bhūshaṇa-paṇḍita, son of Sīvaśakti-paṇḍita. Kadaligenahaḷḷi would be Hunsikaṭṭi a village about six miles south east of Kalghaṭgi.

The Bammigaṭṭi broken epigraph[14], dated in the Prabhava *saṁvatsara*, Śaka year 1069 (expired) corresponding to A. D. 1147-48, would be the first inscription of Permāḍidēva, falling in the first year of his rule. It is a Jain inscription. The Yāpuniya *saṁgha* is mentioned. Chieftain Suriga, who is also called Suriyamayya, was ruling the Bharaṇī Twelve, the Kaṁpile Twelve and some other places. He is called *Kādaṃbarājya-ābhyudayakāra* and *Suriyamēśvara-dēva-labdhavara-prasāda*. He bears titles such as *Kōdaṇḍa-Pārthagaṇḍara-tīrtha*, *Sāmanta-Kauntēya*, etc. Bharaṇīpura, the principle town of Bharaṇī Twelve appears to be Bammigaṭṭi itself. It is stated to be situated in the Māvale Five-hundred country. Nearby villages, Singanahaḷḷi and Honnehaḷḷi, are also mentioned. Bammigaṭṭi is situated about ten miles south of Kalghaṭgi.

The next inscription at Belvantar[15] is dated on Monday, 28th March, A.D. 1149. It represents Permādidēva as a feudatory of Jagadēkamalla. The verse Kadupim Permmāḍidēvaṁ, etc., quoted above reappears in this inscription. Mādirāja *Daṇḍanāyaka* was ruling the Tammiyūra Twelve, Māvaḷḷi, Koṭe-Kiṟuvatti, Kagganige, Yammaneyanabhāvi and Nelkunda. Mādirāja is described as *samadhigata-pancha-mahāśabda mahā-prachaṇḍa-daṇḍanāyaka* and is stated to be of the *dvija-vaṁsa*. Under Mādirāja, Sāmanta Kagga was ruling Nelakunda, which was abundant with rows of mango groves and which grew scented paddy (*gandha śāliyiṁ*). His wife was Lakshmīdēvi, beautiful, devoted and a jewel among ladies. The parents of

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14. Quoting from ink-impressions.
15. Ibid.

Lakshmīdēvi were Kēśava and Padmiyakka and her eldest brother was *Hergaḍe* Kāma. This *Hergaḍe* Kāma got a Śiva temple by name Haḍavaḷēśvara constructed in the village. Viśvēśvarapaṇḍita was the Śaiva divine of the place. His wife was Bhāgiyakka and his son Chandrabhūshaṇapaṇḍita. Viṣvēśvarapaṇḍita was a disciple of Vāmadēvapaṇḍita of Mulgunda. These were all devout Śaivas. Bhāgiyakka is put as below:

Hara-charaṇa-yugaḷamaṁ hri-sarasijadali
nilisi bhaktiyindaṁ sura-nadi ।
Girijādēvige ᴗ ᴗ ᴗ ᴗ
sariyenipaḷ = Bhāgiyakka vanitā-ratna ॥

Chandrabhūshanapandita:

Śiva-pāda-padma-bhriṁgaṁ
Śiva-pād-āṁburuha-śēkharaṁ Śiva-bhaktaṁ ।
Śiva-śakti-mūrthiyenisida
ᴗᴗ—ᴗ—*Chandrabhūshaṇaṁ tapadiṁda* ॥

Sculptor Mārōja appears to have constructed the temple as he is one of the recipients of a grant. Belvantar is three miles south of Kalghatgi.

The Kalkuṇḍi[16] undated inscription introduces the reign of Jagadēkamalla. It mentions that Permāḍidēva and Vijayāditya were ruling as *adhirāja* and *yuvarāja*. It introduces the local chieftain Suriga, mentioned in the Bammigaṭṭi inscription, with the title *sāmantha-Kauntēya.*

Bharaṇīpura is described as a charming place with various kinds of gardens, in the beautiful Māvale country of five hundred villages, in the ever new Panasikā-province situated in the famous (Kuntala) country which was like the mirror to the Lady Earth. Suriga was ruling this Bharaṇīpura. He had the titles such as *samadhigata-paṁcha-mahā-śabḍa*, *mahāsāmantha*, *vāgmi-jana-kalpa-bhūja*, *kōdaṇḍa-Pārtha gaṇḍara-thirtha*, *vikrama-sūtradhāra*, *Kadaṁba-rājyābhyudayakāra*, *māvaṇa-gandha-vāraṇa*, *samanta-karīndra-kaṇṭhīrava*, *Suriyamēśvara-dēvā-labdha-vara-prasāda*, etc. He was ruling the tracts such as Bharaṇī Twelve, Hagarage Twelve, Kaṁpile Twelve and towns such as Kalkuṇpi, Chaudāvara, etc.,

16. Quoting from ink-impressions.

with *ēkabhōga* tenure. These areas would cover the middle and south eastern parts of Kalghaṭgi*tāluk*, excluding the south western portion ruled by the Chieftain at Tambūr. Kalkuṇdi is three miles west of Kalghaṭgi and Kāhalavāda is five miles further west, both on the Kalghaṭgi-Halyāḷ road. Kaṁplikop (perhaps same as Kaṁpile) is about 10 miles east of Kalghaṭgi, in the Hubḷi *tāluk*. Chandāvara cannot be identified. Hagarage is Śīgigaṭṭi referred to later on.

The Tambūr[17] inscription No. 3 introduces the reign of Trailōkyamalla and refers to Permādidēva as his feudatory. The date is missing. But from the mention of Trailōkyamalla, it can be presumed to be dated prior to A.D. 1156, during which year Bijjaḷa assumed sovereign power. It calls Permāḍidēva as a *vikrama-sahāya* of Trailōkyamalla. Mallarasa was ruling Tammiyūra Twelve, Huligōdu Twelve and Mālavaḷḷi Twelve under *tribhōga* tenure. These areas form a compact group. Māvaḷḷi just three miles north of Tambūr and Huligōdu is about six miles south of Tambūr in the Kārwār District, near the border. Mallarasa appears to be the same person as Mādirāja mentioned in the Belvantar inscription above. *Sāmanta* Kagga the ruler of Nelkunda is also referred to in this Tambūr inscription and as being born in the lineage of Mādirāya. A religious divine, by name Īśānaśaktpaṇḍitadēva is mentioned. Revenue Officers Mādhava and Ācharasa also figure. Business communities such as Baṇanjigas, Sēṇigas and Rasagas are noted. Taxes such as *antaḷasāri*, *biravaṇa*, *handaruvaṇa*, *dēvara toṇṭada kēya-baṭṭe sunka* and *kuḷiya sunka* are mentioned. *Handaruvaṇa* appears to be a tax on pendals erected for celebrating marriages, or on army camps.

Madakihonnihaḷḷi grant, dated on Monday, 24th Dec., A.D. 1156 does not mention any sovereign power. This is as it should be; for it was in this year that Bijjaḷa practically declared himself as the sovereign usurping the Chālukyan throne. Permāḍidēva did not submit to Bijjaḷa and ever remained so throughout the days of the rise and also the fall of the Kalachūri

17. Quoting from ink-impressions.
18. Ibid.

power. As the proud grandson of the greatest of the Kalyāṇa Chālukyas, viz., Vikramāditya VI, he, not only defied Bijjaḷa and his successors but also gave shelter to Sōmēśvara IV. The village appears to have the name of Guḍiśeṭṭiyabīḍu in those days. It had the temples of Grāmēśvara. The religious divine of the first-named temple was Rudraśakti-paṇditadeva.

One *Paḍavaḷa* Udayāditya was the local ruler. His wife was Chāṁbiyakka and sons Sōma and Staṁbha. Another dignitary by name Bijjayanāyaka is mentioned with the epithets *mahā-prabhu* and *Piriya Paḍavaḷa.* The latter is referred to as the ruler of eighteen towns (*ashṭādaśa-paṭṭaṇa-adhipati*). These officers made grants to the Grāmēśvara temple in the village. Taṁbuliga Thousand and the Five-Hundred-Four dealers in betel-leaves, (*taṁbuliga sāsirvaru* and *aynūra-nālvar-eleya-bhōjaṁgaru*) granted two *vīsava* for a cart load of betel-leaves. The Ugura Three-Hundred granted a *daśava.* This dasava would be half a *vīsava,* otherwise called *ara-vīsa.* The Ugura Three-Hundred along with the Seventy-Seven Families and the Biṇṇivaṭṭarus granted a *pāga* for the Chaitra and a *pāga* for the Pavitra festivals. Various religious observations (*nōṁpi*) such as Jēshṭhā-dēvi and Upaliṁga-Gaurī were to be observed in connection with the Grāmēśvara temple. Madakihonnihaḷḷi is about one mile east of Kalghaṭgi.

This inscription has been referred to as falling during the reign of Tribhuvanamalla Gūvaladēva (A.D. 1078-1125) Senior grand father of Permādidēva, with the date A.D. 1096, by Śrī P. B. Desai in E.I. Vol. XXX, P. 74 ff. The correct date of the epigraph is however, the one given here, i.e., A.D. 1156.

The Siddāpūr[19] inscription is dated on or about Monday, 30th June, A.D. 1158, Bahudhānya *saṁvatsara.* It does not mention any sovereign power. After citing the various titles of Permāḍi-dēva it introduces Permāḍidēva as ruler and Vijayāditya as *yuvarāja kumāraṁ.* It records various grants by the principal citizens of Hosavaḷal to the Prabhulinga temple of Hosavaḷal, a village in the Kittūra Thirty-six. Siddāpur is in Dhārwār *tāluk,* near Tēgūr on Dhārwār-Belgaum road. Hosavaḷal may be Siddāpūr itself.

19. *I.A.* Vol. pp. 273-24.

In the Miśrīkōṭi[20] composite inscription we get the first mention of regnal year for Permāḍidēva. The year quoted is the 12th year and the *saṁvatsara* Bahudhānya. The date falls in October, A.D., 1158. On this date *mahāprabhu* of Hulivara (Miśrīkōti) *Daṇḍanāyaka* Mallarasa and the *prabhu* Mallidēva granted one hundred *kammas* of wet land to the temple of god Māchēśvara.

The Siddhanahalli[21] broken slab is also from the same *saṁvatsara,* dated on Sunday, 1st March, A.D. 1159. It is a Jain inscription, mentioning Sūrastha-gaṇa and Chitra-kūṭ-ānvaya. Names of Jain divines such as Bōdhichandra, Guṇanandi and Nēmichandra are mentioned. *Mahāsāmantha* Rudrayya was ruling Tammiyūra. A tax on marriages (*maduveya beḷgoḍevaṇa*) is mentioned. Siddhanhalli is an uninhabited village about two miles south-east of Tambūr.

The Tambūr fort epigraph supplies two dates for Permādidēva-the first of which is in the year A.D. 1159-60, Pramāthin *saṁvatsara.* The other details are broken off. *Mahā-sāvanta* Rudrayya the ruler of Tambūr Twelve and Puligodu Mavalli and Kote-kiruvatti made grants of a house-site for a *dānaśāle* for the *charugi* of the god and of the tax on a garden, after obtaining the right of it from Permāḍidēva. The second date supplied is on Thursday, 25th of Dec., A.D. 1169, winter solstice, on which occasion the right of collecting tax on another garden (*toṁṭada baṭṭe suṁkamaṁ*) was granted to the temple which is called *Padmaladēvi-Jinagēha* as for as the sun and the moon last (taraṇi-*śaśāṁkar = uḷḷ = inega*) *Mahā-sāmantha* Rudrayya, same as the one mentioned in the Siddhanahaḷḷi broken slab, would have succeeded Mallarasa of the Tambūr inscription of Cirea, A.D. 1154 referred to above.

The earliest one of the three dates of Gōḷihaḷḷi[22] inscription is Monday, 26th April, A.D. 1160 in the Vikrama *saṁvatsara.* The stature of Permāḍidēva had considerably increased by this time,

20. Quoting from ink-impressions.
21. Ibid.
22. *J.B.B.R.A.S.* IX. pp. 296-99.

perhaps due to his consistent refusal to submit to Bijjala. He was holding the territory of Vēlugrāme Seventy in addition to his traditional tracts. He was also advanced in age. He is, therefore, described with imperial and high titles such as *Koṅkaṇa-chakravarti*, *paśchima-samudrādhīśvara*, *rāya-pitāmaha*, *tyāga-siṁhāsana* and *sarvajñāvatāra*. The epithet rāya-pitāmaha may have something to do with Sōmēśvara IV. We may recall that his great-grandfather Jayakēśi I has been called rāya-pitāmaha, presumably due to his connections with Vikramāditya VI, both as a father-in-law and as an elderly adviser. In the case of Permāḍidēva, we know that Sōmēśara IV had sought refuge with Permādidēva. It may not be unlikely that by A.D. 1160 Sōmēśvara was already with the Kadambas of Goa, and in his late teens. *Tyāgasiṁhāsana* may indicate either his charitable disposition or that he had entrusted the actual governance of the country to Vijayāditya, his younger brother. The epithet *sarvajñāvatāra* would show that Permāḍidēva was an erudite scholar in all branches of learning. This epithet reminds us of the one given to Chālukya monarch Bhūlōkamalla, brother-in-law of Permāḍidēva, viz., *sarvajña-chakravarti*.

Bābaṇa *Daṇḍanātha*, otherwise called Bāvaṇayya was the *mahāpradhāna*, *sēnādhipati*, *pattaḷêkaraṇa*, and *manevergaḍe* of Permāḍidēva at this time. He has been called *samasta-rājyabhara-nirūpita-mahāmātya-padavī-virājamāna*, *mān-onnata*, *prabhu-mantr-otsāha-śakti-traya-saṁpanna*, *mahā-prachaṇḍa-daṇḍanāyaka* and *gupta-chaṇḍāri*. Bāvaṇayya constructed the temple of Hemmēśvaradēva, apparently bearing the name of Permāḍidēva himelf, in Kirusaṁpagāḍi, which appears to be the village Gōḷihaḷli itself, established the idol of Hemmēśvara and granted a wet land, a flower garden, a house, a school (*maṭha*), a house for the potter to supply pots to God and a house for an oil-man to establish an oil-mill to supply oil for the *nandā-dīvige* of the temple, for the daily *aivēdya* (offering) for Chaitra and Pavitra festivals, for the current repairs of the temple, and for the food of the religious divines, in the 14th year of Permāḍidēva, having washed the feet of Śrōtriyadēva, the *āchārya* of the place. Śrōtriyadēva appears to have another name Śakti-Śivadēva.

The second date of Gōḷihaḷḷi inscription is Monday, 26th Nov., A.D. 1163, Subhānu saṁvatsara in the 17th year of Permādidēva. On that date on the occasion of lunar eclipse, the Sixty Families, the seṭṭis and the seṭṭiguttas of Kirusaṁpagādi (Gōḷihaḷḷi) along with those mentioned below granted half a *vīsa* for a *honna* in case of sale of all sorts of articles, to be paid by the seller. The various businessmen mentioned are: the seṭṭis of Piriya Gobbūra, the Mummuri-daṇḍas of Kuṇilagere, Sēdibida, Polavase, Kharigere, Lokkiguṇḍi, Hānungal, Mārudige, Gangādhara and Vīrabarage; the settis, seṭṭiguttas, bīras, bīravaṇigas, gavaregas, and gavare-gātrigas; (all these) of the Thirty-Six Towns.

The third date is in the 26th year of Permāḍidēva, Nandana *saṁvatsara*, on Thursday, 25th Jan., A.D. 1173. On this date the Seṭṭiguttas and Mummuri-daṇḍas of the Four Cities granted to the same temple in Gōḷihaḷḷi, tax of a *vīsa* (*ippattakkaṁ sunkamaṁ*) on all articles [23]carried on oxen, mules and he-buffaloes.

Gōḷihaḷḷi is about six miles east of Nandagad and one mile south of Bīdi in the Khānāpūr *tāluk* of the Belgaum District.

The next inscription of Permādidēva is found at Śigigaṭṭi[23] and is dated in the Chitrabhānu *Saṁvatsara*, 16th year of the king, on Tuesday, 25th Dec., A.D. 1162. It repeats the verse *Kaḍupim Permādidēvaṁ*, etc., occurring in the Hunsikaṭṭi inscription. One Jakkagauṇda appears to be the local ruler of Hagaḍage (Śīgigaṭṭi) at the home. His wife was Bāgigauṇḍi. His son was Bammagauṇḍa and his daughter-in-law Ballavve. The verses[24] describing these personalities are remarkable for their poetic expression. Jakkaguṇḍa made grant of wet land and dry land to the God Śūlapāṇi-dēva of the village. Likewise, Permāḍidēva himself made grant of the taxes *aruvaṇa* and *gēvaṇa* to god Siddhēśvara on the date cited above on the occasion of winter

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23. *ettu-katte-kōṇan = eṁb = ivaraḷ = āva bhaṇḍamaṁ hērid-aḍe.* Quoting from ink-impressions.

24. ರಾಮನ ರಾಮೆಂಗೆ ಸದೃಶಂ
ಸೋಮನ ಕಾಮಿನಿಗೆ ತಾನೆ ಪಾಪದಿಮೆನಿಪಳ್ ।

solstice. Similarly, Bāvaṇayya *Nāyaka*, who appears to be the same person as referred to above in the Gōḷihaḷḷi inscription made grants of *taḷasāri* and *bīravaṇa* taxes to the temples. He is called *mahāpradhāna* and *sandhivigrahin* in this record.

Hagaḍage was situated in the Pullaṁbi seventy in the Mārajavādi country. The description[25] of Hagadage attracts our attention with its charm of luxurious paddy fields, clusters of trees, temple, sandy places, lakes and blooming flowers. Hagadage is Shīgigaṭṭi, an uninhabited village about ten miles north of Kalghaṭgi in the Kalghaṭgi *tāluk*. Pullaṁbi is Hullaṁbi about five miles north of Kalghaṭgi. Pullaṁbi Seventy would be the unit of seventy villages with Pullambi as its principal place. Mārajavādi is the country ruled by Maiḷadēvī as mentioned earlier.

(To be continued)

ಕೋವುಳೆ ಬುಲ್ಲವೆ ಎನಲ್ಕೀ
ವುಹಿಯೊಳು ಸಂದಳಿಂತು ಪತಿಹಿತದೆಡೆಯೊಳ್ ॥ ಕಂ ॥
ಸುರರೊಳಗೆಂತು ವಾಸವ ನಗಂಗಳೊಳೆಂತಮರೇಂದ್ರ ವುಂದಿರಂ
ನರರೊಳಗೆಂತು ಚಕ್ರಿ ವಿಹಗಂಗಳೊಳೆಂತಹಿವೈರಿ ತಾರಕೋ
ತ್ಕರದೊಳಗೆಂತು ಸೀಚಕರನ– ⏑⏑ ವಂತೆ ನಿಜಾನ್ವಯಕ್ಕೀವಂ
ಧರೆಯೊಳಗೆಂದು ಬಣ್ಣಿಪುದು ಬಮ್ಮಗೌಂಡನತ್ರಿರ್ಯಿಂ ಜನ

—ಚಂಪಕವೂಾಲೆ.

25. ತಳೆದುದು ಚೆಲ್ವನಾದರಿಸಿ ಹಾಗಡಗೇ ವಿಷಯಾಂತರಾಳದೊಳ್
ಬಳಸಿದ ಗಂಧನಾಳಿಯು ವುಹೀಧ್ರಕುಳಂಗಳ ದೇವತಾಶ್ರಿಯುಂ ।
ಗಳ ಪುಣಿನಸ್ತಳಂಗಳ ತದಾತಟಂಗಳಪೂತ ನಂದನಂ
ಗಳ ಪುದಿವಿಂದೆಸದ್ಗುಣಮುನೆವೊನಳ್ಪೇಂ ನೆರೆ ಭೂತಳಾಗ್ರದೊಳ್ ॥

—ಚಂಪಕವೂಾಲೆ.

The Thirty-two Vidyas—by K. Narayanaswami Aiyar (The Adyar Library and Research Centre, Madras–20). 147 pages 1962.

The first edition of this little book was published by the author as long back as 1916. The present reprint carries a learned twenty-six page Introduction from the pen of Dr. V. Raghavan, the renowned Sanskritist. It is well known that the older *Upaniṣads* which form the foundation of the *Vedānta* philosophy do not proceed straight to the enunciation of the ultimate spiritual truths. They deal in the first instance with numerous Vidyas or *Upāsanas*: forms of meditation using the terminology and concepts based on the ritual portions of the Veda *viz.* the *Mantra Saṁhitas* and the *Brāhmanas*. As a matter of fact, the *Upaniṣads* are concluding appendices to the "forest treatises" known as the *Āraṇyakas*. Here an "esoteric or symbolic orientation is given to sacrificial and other acts ritual so that these, instead of being actually performed, become objects of contemplation", to use Dr. Raghavan's words. Quite a number of such Vidyas are described in the *Chāndogya*, *Brihadāraṇyaka* and *Taittirīya Upaniṣads*, and their rationale and context are discussed in the *Brahma Sūtras* also, especially in Chapter I and Chapter III.3

A thorough understanding of the scope of such Vidyas is essential before entering on the study of the *Upaniṣads*. Otherwise, it is likely to be forgotten that the *Siddhāntas* of the *Upaniṣads* grew organically out of the body of the Veda, and not *in vacuo*, and that there is no fundamental opposition between the Veda and the *Upaniṣads*, as some scholars seem to misapprehend. The number of Vidyas is uncertain. Here thirty-two have been selected for exposition. The question of the number of Vidyas is first tackled, and then the results expected to follow from the practice of the Vidyas. Next comes a description of the *Gāyatrī* Vidyā which occurs in the *Chāndogya Upaniṣad*. This is considered the basic Vidyā, deserving of the most careful study with the help of Śankara's Bhāṣya.

A thorough understanding of this book presupposes adequate knowledge of the *Upaniṣadic* texts and of the *Brahma Sūtras*. Dr. Raghavan has handled the topic from the standpoint of comparative scholarship. But the author himself was an "occultist" and his purpose was practical, the opening up of the Sādhaka's mind to higher levels of vision. The little treatise is worth study from both angles.

K. Guru Dutt

Tripura Rahasya or the Mystery Beyond the Trinity: Translated by Munagala S. Venkataramaiah (Now Swami Sri Ramanand Saraswati)— Ramanasramam, Tiruvannamalai. Second Edition; pages 258. Price Rs. 4/–

This is an English translation of an old Sanskrit philosophic work, *Tripura Rahasya: Jñana Khaṇḍa.* The original text together with a commentary entitled *Tātparyadīpikā* from the pen of Draviḍa Śrīnivāsa (C 1831 A.D.) was published in 1933 in the Allahabad Saraswati Bhavana Series, with an Introduction by that eminent scholar MM. Gopinath Kaviraj, who called it "a highly important document in the history of Indian Philosophy" from the Śākta angle. The *Jñāna Khaṇḍa*, is a part of a larger work which included also a *Māhātmya Khaṇḍa* and a *Caryā Khaṇḍa*. The former has been published; but the latter has obviously been lost.

The *Jñāna Khaṇḍa* was held by Bhagavān Ramaṇa Maharṣi to be one of the greatest works on the Advaita philosophy. He considered that an English translation was a great desideratum. The present translation was accordingly undertaken by Sri Munagala Venkataramaiah; and it appeared serially in the *Quarterly Journal of the Mythic Society* between January 1938 and April 1940. Later it was published in book form in a limited edition with a Foreword by Sadhu Arunachala (Major A. W. Chadwick, O.B.E.). This second and slightly enlarged edition appeared in 1962.

The form of the work is that of a philosophic dialogue between Dattātreya and Paraśurāma. Paraśurāma later communicated the sacred knowledge to his disciple Hāritāyaṇa who

recorded it for the benefit of mankind. Hence the work is also known as *Hāritāyana Saṁhitā*. Although technically the work belongs to the Tāntrik class, the system expounded therein has the closest affinities with Advaita Vedānta, except for the use of certain terms, which it has in common with the Kashmir Śaiva or *Pratyabhijñā Darśana*. The ultimate reality here is Supreme Consciousness (*Caitanya*) pictured in the form of the Goddess Tripurā: hence the name of the work.

The treatise is in twenty-two chapters. The first two are introductory. In the third commences the story of prince Hemacūḍa who was initiated step by step into the supreme knowledge (*Mahā Vidyā*) by his wife Hemalekhā. This takes us to the end of the chapter. The next nine chapters deal with various philosophical questions raised by Paraśurāma and the answers given by Dattātreya illustrated by several highly instructive episodes and legends. Chapter twenty is the famous *Vidyā Gītā* in which the claims of philosophy and the urge for worship are reconciled. The next chapter narrates the story of two princes Rukmāṅgada and Hemāṅgada, their encounter with a *Brahmarākṣasa* who poses various philosophical conundrums which they meet effectively, as a result of which the *Brahmarākṣasa* is released from his curse. The last chapter brings all the loose threads together, and closes with a noble summing up and conclusion. The three useful Appendices elucidate various difficulties in the text and take up forty-two pages.

It is not possible in the course of a short review to go into the details of doctrine; nor is it necessary. The manner of presentation reminds one of the *Yōga Vāśiṣtha*. In fact Appendix II gives a rendering of the *Siddha Gītā* from the *Yōga Vāśiṣtha*. The translation is well done and the notes extremely helpful. In the opinion of the present reviewer, the book is unique and he recollects with a thrill of joy what a marvellous eye-opener it proved to him when he read the text for the first time twenty years ago. He hopes others who have not yet come across it will have a similar revelation when they read it now.

K. Guru Dutt

Rajatarangini of Kalhaṇa: Published by Vishvesvarananda Vedic Research Institute, Hoshiarpur. Pt. i. Tarangas I—VIII. Price Rs. 30.

As far back as 1892, by the hard labours of Mr. M. A. Stein the first standard critical edition of Kalhaṇa's Rājataraṅgiṇī was published with all the VIII taraṅgas. For this edition Mr. Stein spared no trouble in collecting all the available manuscripts in Kashmir Valley and elsewhere. But this edition (a photostat reproduction of this edition has recently been published by Messrs. Motilal Banarsidas, Delhi) was not free from too many lacunae as the Mss. were defective. Since then no revised edition of Rājataraṅgiṇī had appeared. Thus in the light of the discovery of Mss. later, a more perfect edition was a long-felt need. This great task of publishing a revised critical edition of Rājataraṅginī was undertaken by V.V.R.I. in 1957. They have made an exhaustive survey of all the available Mss. and avoided any misreading meticulously. In this big endeavour the editor is assisted by many renowned scholars. The Kashmirian Poet Kalhaṇa of twelfth century is hailed as the greatest historian in Sanskrit literature. His work Rājataraṅgiṇī is a beautiful master-piece bearing a great literary value as a Sanskrit epic or Kāvya. He wrote in the beginning of his Kāvya, as he was himself a Poet-historian, that only the creator or a poet can present a perfect picture of the past and not others. He laid stress on the dispassionate approach (*Rāgadveṣabahiṣkṛta* Sarasvatī) to historical events, a quality which every historian must necessarily possess. To gain accurate knowledge he studied, among other things, the inscriptions recording the consecrations of temples and the former kings, the panegyrics and the written documents. His imaginations were high and descriptions picturesque. Describing the appearance of the famous Kashmiri king Harṣa, he writes 'Like a pleased lion he would look around. His bright beard hung low. Broad were his shoulders like those of the bull. His arms were huge and he had dark-reddish complexion. He had a broad chest and narrow waist. His voice was deep as thunder.' Thus even superhuman beings would lose heart seeing him.

An historical work of this kind is an indispensable book of reference for students of Indian history and culture. No less is its importance as a great Kāvya in Sanskrit literature. Much work has yet to be done in retracing the history of India and in the process of reorientation of Indian history too many hurdles have to be crossed. At this juncture critical editions of books such as *Rājatarangiṇi* will be helpful to all, especially to scholars and research students.

C. Ramanathan

Canakya-niti-text-tradition : Dr. Ludwik Sternbach, Vol. I, Parts I—II. Published by Vishveshvaranand Vedic Research Institute, Hoshiarpur. 1963. Price: Full Set Rs. 100.

Like proverbs aphoristic sayings about worldly wisdom have always been very popular in India. There are many collections of *subhāṣitas* under different names but the collections of maxims on nīti or moral law attributed to a mythical Cāṇakya occupy an extraordinary place in the gnomic verses of Sanskrit Literature. The Text-tradition of *Cāṇakyanīti* saw different phases of compilation through the ages which resulted in divergent forms of the text. One can see the magnitude of work involved in bringing out this critical edition by the announcement that the volume in Part I and II is giving the critical edition based on 75 manuscripts, 160 editions of six versions. The textual variations found in such a multiplicity of manuscripts and editions have rendered 'well nigh impossible to make any distinction between what is genuine and what is spurious'.

Mr. O. Kressler for the first time published the compendia of aphoristic stanzas attributed to Cāṇakya in 1907 (German edition, Leipzig.). He held that there were seventeen versions of the above compendia and this division was 'unreservedly accepted by all later. Dr. Ludwik Sternbach has, after a careful investigation into every detail about them, arrived at the conclusion that there are six versions of the collections and not seventeen. 'Some of the manuscripts, however, considered as

different by Kressler' he observes, 'are, even at the first glance, identical'. This is remarkable.

The books show that a deep analysis of various manuscripts and editions is made by the author. All the available material has been verified exhaustively. Through the columns of the tables each stanza of different versions belonging to different manuscripts and editions has been compared and its value detected. By means of correlation, the versions of the texts are reconstructed. The primary sources of a number of stanzas occurring in different versions are also noted in the tables. The text of each version is given with lavish foot-notes with regard to the correctness of every stanza corresponding to its counterpart in other versions or sources.

This critical edition (or what is technically called 'heristis') is so scrupulously carried out by the editor that he seems to have spared no pains to avoid any ambiguity that may creep in. The Part I of volume I deals with the four versions 'Vṛddha Cāṇakya or Cāṇakyanītidarpaṇa (Textus Ornatior), 'Vṛddha Cāṇakya' (Textus simplietor), 'Cāṇakya-nīti-Śāstra' and 'Cāṇakyasāra-saṅgraha'; the Part II deals with the versions 'Laghu-Cāṇakya' and 'Cāṇakya-rāja-nīti-śāstra'.

The author, Dr. Ludwik Sternbach, is a renowned Polish Indologist. For the first time he has collected all the possible material from the Original Manuscripts and an awesome number of editions of Cāṇakyanīti Compendia in various languages. With this he has accomplished a great task of critically editing the Compendia on Cāṇakyanīti which, as it is popular, is extant in baffling variety. This is an outstanding work in the field of textual criticism or rather 'recension'. As it fills a void of correct edition of the Compendia of Cāṇakya-nīti this is a most welcome work for all Scholars.

The Publishers, having envisaged the value of such a publication, have done a praiseworthy job.

C. Ramanathan

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